Indian society, are in quite a different category. They cannot be said to belong to the Anglo-Indian community, which has a definite social and historical determination. The leaders of the community to-day are beginning to show a commendable sense of realism and are bidding the Anglo-Indian identify himself increasingly with Indian interests. The Britisher will never accept him; in time the Indian will do so. His economic condition is deplorable, and I am told that in Calcutta Anglo-Indians live an appalling existence, trying to maintain a European standard of living on a less than adequate income. The British to a great extent have abandoned this offspring of theirs. Let us hope that Indians will give them an opportunity to enter fully into the national life, if they are ready to do so. There are many men of high calibre among them, but their chances of a normal psychological life have not been great.

There has been an attempt made in England to collect money for Anglo-Indian schools. These are generally run by ecclesiastical interests, and one would ask the latter whether, by isolating the Anglo-Indian and giving him a European education (sometimes they know no vernacular), they may not be doing him a great disservice. If they are to merge into the Indian population, they must be educated in the same way. Racialism is a world phenomenon and part of that innate tribalism which rejects elements which are strange or which do not conform to type. Only Socialism and the purest religion seem able to transcend race.

I have said nothing of the various types of European in India. Besides the civilians and the military there are the business men. The tea plantations and the jute industry are mainly in British hands, and in the large cities there are many retail and wholesale firms. In Bombay there is a good deal of mixing; the younger business men started a luncheor